can formulate it. But from another point of view
this variety testifies rather to the infinity of aspects,
of the Infinite; each catches a partial glimpse or a
whole glimpse of one or more aspects or contacts
or enters into it in his mental or his spiritual
experience. To the mind at a certain stage all
these view-points begin to lose their definitiveness
in a large catholicity or a complex tolerant
incertitude, or all the rest may fall away from it
and yield place to an ultimate truth or a single
absorbing experience. It is then that it is liable-
to feel the unreality of all that it has seen and-
thought and taken as part of itself or its universe.
This "all" becomes to it a universal unreality or a
many-sided fragmental reality without a principle
of unification; as it passes into the negativing
purity of an absolute experience, all falls away
from it and there remains only a silent and
immobile Absolute. But the consciousness might
be called to go farther and see again all it has left
in the light of a new spiritual vision: it may
recover the truth of all things in the truth of the-
Absolute; it may reconcile the negation of Nirvana
and the affirmation of the cosmic consciousness in-

a single regard of That of which both are the-
self-expressions. In the passage from mental to-
overmind cognition this many-sided unity is the
leading experience; the whole manifestation
assumes the appearance of a singular and mighty
harmony which reaches its greatest completeness
when the soul stands on the border between over-